

THE
BAPTIST MAGAZINE.

MARCH, 1813.

MEMOIR OF Mr. JOHN PERRY,

late Pastor of the Baptist Church, at Newbury, Berks.

MR. John Perry was born at Fareham, Hants, in the year 1759. At an early age he was placed by his father under the care of the late Rev. Mr. Bowden, of Tooting, Surry. As his father was captain of a coasting vessel, his son sometimes went a voyage with him, and on some occasions when danger was apprehended, his mind was greatly alarmed with fears of death and judgment. From an early period, he seems to have had religious impressions; from frequent convictions of sin, and being overcome by some of the temptations to which youth are peculiarly exposed, his mind was distressed and burdened with guilt. To relieve his conscience he used to repeat the prayers he had learned in his infancy, and endeavour to reform his life. This was the state of his mind till he attained his fourteenth year.

At this period he was removed by divine providence to Lymington, and bound apprentice to his uncle, a religious man. With him he attended the ministry of the late Mr. Stradling, pastor of the baptist church, and was much indebted to the pious watchful care of his uncle, who was one of the deacons.

During the first two or three years of his apprenticeship, notwithstanding his convictions, he was a stranger to personal religion. He took pleasure in the trifling and vain amusements of the world; had no relish for spiritual pursuits; nor any understanding to discern the beauty and excellency of religion.

When about eighteen years of age, he began to attend the meetings of conference and prayer. At some of these exercises the Lord was pleased to awaken his mind to a discovery of his

character and condition; he now felt the necessity of a change of heart, and saw the suitability of the gospel way of salvation. "I was led," said he, "to choose Christ as my only and all-sufficient Saviour." Having in private made an entire surrender of himself to the Lord, he was soon inclined to give himself up to the Lord's people. Convinced it was his duty to be baptized, he communicated his views to the pastor, and after relating his experience to the church, he was baptized August 9, 1778, and the next month was admitted to communion, and partook of the Lord's supper.

His zeal and diligence were now manifested by his taking an active part in the meetings for prayer and conference, which had been so useful to his soul. He was soon requested by his brethren to deliver a word of exhortation in connection with some others, and it is well remembered by some of his friends, how much he promoted the prosperity of these social engagements, as well as the general interests of the church.

In 1784, in consequence of his marriage with his now afflicted widow, he removed to Brockenhurst, a village about five miles distant from Lymington. Being thought by the church to possess ministerial talents, he was requested to exercise before his brethren, and by them was called to the work of the ministry, January 13, 1790.

No sooner was he encouraged to preach the gospel, than his active mind contemplated various places where he might instruct his neighbours in the knowledge of salvation. Surrounded by poor ignorant villagers, and having from his business considerable influence among them, he began preaching in his own house; and about two years afterwards erected a neat meeting-house at his own expense. He preached also at Burly, a village about six miles from Ringwood, and at another called Sway, about three miles from Lymington.

For many years he travelled about eighteen miles every other Lord's-day, and preached at all these places. On the alternate Lord's-days he preached twice at home and once at Beaulieu or Sway. At the latter place and at Burly comfortable meeting-houses were built through his influence, and at Beaulieu, there has been lately collected a very considerable congregation by the activity of Mr. Giles of Lymington, Mr. Mursell, and others.

In connection with other ministers, he was very useful by introducing the gospel to Yarmouth, and some adjacent villages

in the Isle of Wight. Here he often preached till Mr. Read, now pastor of a church in that neighbourhood, went to settle in the Island. It ought to be mentioned that our deceased brother went through these labours with the greatest cheerfulness, and not without considerable expense; though he had no other remuneration than the pleasure derived from perceiving the edification of his hearers. When it is considered that all this was done in connexion with conducting business, some idea may be formed of our brother's disposition; and his labours cannot fail to be appreciated as proofs that he greatly loved his master's work; and that he preferred the spiritual interests of his neighbours to his own ease and worldly advantage.

With such a sphere of exertion and usefulness, it is wonderful that Mr. P. should have resolved to leave Brockenhurst, and to relinquish business with the hope of being more extensively useful. Just at this time he received an invitation from a distant church, and this confirmed him in the opinion that providence had called him to remove. Though very easy in his temporal circumstances—highly esteemed by his religious connections—his preaching engagements so numerous that he could scarcely supply them—though all his ministering brethren, except one, intreated him to continue—and this was the opinion also of his own family and christian friends, yet he was still disposed to leave his station. An unpleasant event at this time (1804,) among his immediate connections, led him to resolve that he would remove from his delightful and useful situation at Brockenhurst, where he had resided upwards of twenty years. It is scarcely necessary to observe that in this determination he was not influenced by any pecuniary motives, as he calculated on making great sacrifices, and suffered materially in his circumstances by it.

The church at Malmsbury, Wilts, being destitute of a pastor, he was invited to supply them for twelve months. This he accordingly accepted, and served them during that period: but in consequence of his residence not being agreeable, and some of the people not being well-affected to his ministry, he was discouraged from accepting any further invitation, and began to think seriously of removing from them. Passing through Newbury in 1805, he called on Mr. Bicheno, to see a nephew at his school. Though previously strangers to each other, this circumstance led our departed brother to the last scene of his la-

hours. Mr. B. wishing to resign the pastoral office, introduced Mr. Perry to his church, and he soon after removed thither with his family. After preaching some time he was ordained, Sep. 20, 1807. Mr. Cole of Whitchurch, Mr. Holloway of Reading, and Mr. Cooper of Wallingford assisted in the service.

Though Mr. Perry preached four sermons a week at Newbury, yet he found time frequently to visit the neighbouring villages. He continued these labours unwearied and unabated till the middle of the summer, 1812. Now his strength began to fail, his nature appeared exhausted, and he became heavily afflicted. On Lord's day, August 6th, he seemed a little better, and preached from *Gal. vi. 14. But God forbid that I should glory save in the cross of our Lord Jesus Christ, &c.*" This, contrary to his expectation, was his last sermon; he was ever afterwards confined to his house by a complication of disorders from which he never recovered.

During a long and painful affliction, the state of his mind was truly enviable. His hope was generally lively, and his prospects usually bright. The writer is acquainted with two instances in which he suffered in some degree from the assaults of satan. On one of these he said, "Satan would have persuaded me to-day, that the Lord is unjust, and unkind in thus afflicting me; and that my affliction is a proof that I am not interested in his love; but blessed be God I was provided with an helmet and shield, and I could say No,—in the strength of Jesus, No—I never will give up my hold. When I look within there is enough to cause me to fear and distrust; but the blood of Christ is sufficient to cleanse from all sin—else what would become of me." When asked how he did, he would reply, "*helpless but blessed be God not hopeless.*"

It would occupy too much room to narrate all the expressions which indicated the holy triumphs of his soul. He continued calm and tranquil even to his last hour; and while attended by his family, he passed unobservedly out of life, without a sigh or groan, on Tuesday evening, November 24, 1812, having just completed his 53rd year. *I heard a voice from heaven, saying, unto me, Write, Blessed are the dead that die in the Lord; yea saith the Spirit, for they rest from their labours, and their works do follow them.*

REPLY TO O. H. J. ON THE TARES IN THE FIELD.

To the Editor of the Baptist Magazine.

Sir,

IF the field be literally understood of the world, let it be but considered as the seat of the gospel kingdom; and if the servants denote the angels, and the refusal to let the field be weeded, the will of God, that instead of taking immediate vengeance on the wicked, they should be let alone till the last judgment, I would not maintain any controversy upon it. But to apply the sowing of the seed by "the Son of man," not to the preaching of the gospel by himself or his apostles, but to the creation of man in original righteousness; and the wheat and tares, not to the godly and ungodly who mingle amongst them, as in the parable of the fishes in the net, but to the elect and non-elect, is as inconsistent with itself as it is with the design of the parable. Surely it was not as "The Son of man" that Christ created the world; nor is it as elect or non-elect, that men are known by angels, any more than by one another. By the way, the knowledge which the servants are represented as having of the tares was not till they discovered themselves, near to the time of harvest, that is, at earing time; it could not therefore be from what they were in respect of the divine purpose concerning them, but from what they *discovered* themselves to be. During the greater part of the growth of the tares, that is, till earing time, they are supposed to be unknown, like our wild oats, which in their early stages of growth resemble the wheat.

"The children of the kingdom" describe not the elect *as such*, but the godly; and "the children of the wicked one," not the non-elect *as such*, but the ungodly; and this not as openly so, for then had they been known before earing time, but as mingling among the godly, and resembling them for a time in their professions and outward deportment. Men are *characterized* in the scriptures, not by the secret purposes of God concerning them, but by something belonging to *character*.

Your correspondent thinks I was "misled" by interpreting "a particular passage by general principles;" that is, by the general scope of the parables given in illustration of the kingdom of heaven. I supposed it had been agreed among all good expositors that the danger of being misled was on the other side; namely, in interpreting particular passages as *detached* from their general scope and connexion.

GALUS.

ADDRESS OF THE COLCHESTER AUXILIARY BAPTIST MISSIONARY SOCIETY.

Of all the objects which necessarily employ the minds and talents of the professing People of God, there is none which calls for more attention and exertion than that of promoting the cause of Christ by supporting the Public Ministry at home, and the circulating of the Scriptures and aiding of Missions in Foreign Parts. For a considerable period of time the Oracles of Truth, and the individuals whom God employed to unfold them, were confined to one People, and shut up from the remaining nations of the earth. But this state of things was not to last always. Several intimations were given that a wonderful revolution was to be effected in the Jewish œconomy, whereby all the privileges of the gospel were to be laid open to the poor, the lame, the blind and halt of all nations. Those who were so happy as to be nominated real believers under that dispensation manifested no dissatisfaction at this information. The accession to the number of the Redeemer's subjects from the gentile world had their cordial approbation. The intimations which they had that this was to be the case in the fulness of times, was viewed as an answer to those fervent petitions which they were accustomed to present to the Lord, that "his way might be known amongst men, and his saving health among *all nations*." Psalm lxxvii. 2. Very different has been the conduct of many in our day who have professed to be their followers in the faith, who by withholding their support to missionary efforts have seemed to say, "We wish the boundaries of the Redeemer's kingdom to be contracted instead of enlarged; but if it must be enlarged, let us look at home." Without calling in question the zeal of those persons for the Master whom they profess to love and serve, may we not ask 'Are we any where directed to wait till the *whole* of one nation be converted before we send the Gospel to *another*?' Or have we any reason to expect that it ever will be the case, that the whole mass of population of any country will be obedient to the faith? That the Gospel is to have a wonderful spread is true, and that the number of converts to the Gospel is to be vastly numerous in all countries is clear, but it does not follow therefore that every individual of a country or nation will know it savingly and experimentally. Besides, what proportion is there between the unenlightened parts of Great Britain, and

the remaining portion of the habitable globe? and shall we withhold the Bread of Life from millions of perishing souls when we have enough and to spare? Forbid it, Lord, forbid it; and excite in the hearts of all thy people, a fervent lasting zeal for the good of souls, and the increase of thy glorious kingdom over the whole world.

The Baptist Missionary Society for the spread of the Gospel in Eastern India, has now been in existence 21 years. Its funds at the first formation of it were exceedingly small, but God was the Agent that gave it being and directed its operations; and we may now say, with astonishment and gratitude, "What hath God wrought?" There are now nine Missionary stations in India. Seventeen Missionaries employed in preaching and translating. Seven Churches formed, amounting in all to about 800 Members, and the Scriptures already translated into five languages, and translating and printing into seven more. They have distributed the word of life among fifty millions of people, and a wide field is yet before them where the Gospel plough has never entered. Is it necessary to say they want help, and that we ought to the utmost of our ability to impart it, when it is known that the Mission costs annually between 5 and £6000.? Many of the Missionaries have been long engaged in the work, enduring the burden and heat of the day; to us an opportunity is afforded of letting them see that we are not willing they should labour alone, but that though we are not called to endure the hardness that they are, yet they shall not want our support in that part of the work in which we *can* assist them. The object of this address is to call forth every exertion that can be made. For this purpose the Friends of vital religion of the Baptist denomination are informed that an Auxiliary Society is formed for receiving of contributions from all who are disposed to aid the Baptist Mission. And that the poor as well as the rich may have an opportunity of co-operating in the great work of communicating the glad tidings of the Gospel to the perishing heathen in India, the smallest subscription will be received on the under-mentioned plan. "Work while it is day," is the precept we are to follow, and the encouragement given us hereto is "that our labour shall not be in vain in the Lord." A promise that is not extended to those who do *nothing*, but to those who studiously endeavour to do *all they can*, with the ability which God imparts. Finally Christ's cause must be successful. "He must increase." We

have encouragement then to go forward in our endeavours, knowing that all attempts to stop the progress of the Gospel, will be only like attempting to arrest the sun in his course, or to restrain the efforts of the tide to gain the distant shore.

CORRECTION RESPECTING MR. WALLIN'S ADDRESS.

To the Editor of the Baptist Magazine.

Sir,

THE address said to be delivered at Måze Pond by Mr. *Edward Wallin* at his ordination in the year 1741, could not be his, as he had been dead several years. Mr. West succeeded him as Pastor of the church meeting there, and lived about three years more or less in that relation.

On the decease of Mr. West the church again turned its attention to Mr. *Benjamin Wallin*, the son of Mr. *Edward Wallin*, and who was then in business, and invited him to exercise his talents with a view to the pastoral office. Mr. Wallin at that time, I find by a letter written to me, was about 30 years of age. He was minister of that congregation I believe about 40 years, and died in the year 1782.

In looking into his common place book, which he gave to me some considerable time previous to his death, I observe some observations made by him and his friend Mr. Towle, pastor of the independent church at London Wall, on a work by Mr. Jonathan Edwards relating to some remarkable conversions in New England. The date of these observations is 1743: and by the page must have been some time after he had been in the ministry.

The circumstances noticed in the address I have no doubt are correct; and the whole has every internal proof of its being spoken by Mr. *Benjamin Wallin* at the time marked. I form this conclusion from what I have heard from him and some of his friends now no more, in various conversations with me.

His memory I shall ever respect, and esteem myself honored by his friendship, and the pastoral affection with which he always treated me. I well remember his last conversation when on his dying bed and when his medical attendant desired he might not see much company, he bid me to place my chair near his pillow, and not to remove on any account. He then gave me his thoughts on

religion as it appeared on a dying bed with much composure, like one who felt its genuine influence and almighty energy; and then took an affectionate farewell in words which I hope and trust will be found true, "If I do not see you again in this world, I shall meet you in a better place."

As the Baptist Magazine may now be considered as belonging to the denomination, I was unwilling that the mistake as to the person should pass unnoticed, and thought it my duty to rectify it; as it might in future time mislead. I beg leave to assure your correspondent that this note did not proceed from a wish to find fault, but from a desire to give as much correctness as possible to the article he has thought proper to insert for public notice.

In anecdotes, memoirs, and obituaries, too much care cannot be taken that they should be authentic and correct. Want of this has brought them into disrepute; and some which I have seen in different publications, I have known to be very improper statements, arising in some cases from want of care, and in others from the undue partialities of friendship.

Wishing success to attend your publication, and every thing which has a tendency to promote truth and holiness, I subscribe,

Yours, &c.

H. Hempstead, Jan. 8, 1813.

J. LIDDON.

COMPASSION TO THE POOR RECOMMENDED.

Extracts from Dr. Staughton's Sermon for the Female Baptist Benevolent Society at Philadelphia.

"Ubique homo est, ibi beneficio locus est." *Seneca.*

CONSIDER the nature of the gift you are requested to confer. It is only *this world's goods*. Gold that can be corrupted—meat that perisheth, garments that, if long retained, will become moth eaten. Yet even these are not properly your own. It was a Nabal, a fool, who exclaimed, *shall I take my bread, and my water, and my flesh, and give it.** The blessings of providence we enjoy are not ours, improperly to withhold, much less ours to abuse. We are stewards, and of our stewardship we must give an

* 1 Sam: xxv. 11.

account. The talent well occupied, may conduce to the comfort of ourselves and others, but buried or wasted, must prove a curse.

But of whom do I solicit contributions this evening? Is it of a race of beings who have no need of charity? who are under no obligations to the poor? whose condition is above vicissitude? whose present station is an immortal one? Ah! my brethren, you know your situation is quite the reverse of all this! you are pensioners on the liberality of another. If your daily bread were not *given* you, you must perish. You are under a law which appeals to your self-love, as a motive and rule of action. Ask yourselves, what you would wish from others were you, this evening, afflicted and destitute, and let your answer govern your conduct. The suns that now brighten your path; the landscapes that exalt your raptures and sustain your hopes, may soon be succeeded with darkness and desolation. Forget not, my brethren, that you are yet in the body. Say not to thy neighbour, *go and come again and to-morrow I will give.** Alas! to-morrow is not thine, to-morrow thy heart may be harder than to-day. To-morrow the power of doing good may be wrested from thy possession. To-morrow thou mayest be a child of penury and sickness, and in the bitterness of thy soul, thyself neglected, be heard crying, *As I have done, so God has requited me.†* To-morrow thou mayest never see.

Art thou rich? O what a field opens before thee for useful exertion. What an opportunity for becoming (as Dr. Barrow happily expresses it) “*virtuously voluptuous.*” Art thou poor? if thou art not able to communicate, thou canst sympathize and pray; but, let me give thee a caution: never oppress thy fellow. *A poor man that oppresseth the poor is like a sweeping rain, which leaveth no food.‡* Above all, art thou a christian? Never forget that attention to *the fatherless and widows in their affliction* is an important branch of *pure religion and undefiled before God and the Father.§* How does the character of a Fenelon rise in our esteem; how amiably is the spirit of the gospel, in him exemplified, who, when informed, that his library was consumed by fire, exclaimed, “I had rather it were in ashes, than the cabin of one poor family.” Let such, in the assembly, as sustain or aspire after the character of *the virtuous woman* whose

* Prov. iii. 58.

† Judges i. 7.

‡ Prov. xxviii. 3.

§ James i. 27.

price is above rubies recollect the fine trait in her picture ; *She stretcheth out her hand to the poor, yea she reacheth forth her hands to the needy.**

Look at the poor man who is ready to perish. He is our brother ; bone of our bone, and flesh of our flesh. *Did not he that made me in the womb make him? And did not one fashion us in the womb?†* Created by the same arm, he is the subject of the same immortality as we. His feelings are as alive as ours to neglect or kindness. He stands in the same class of sinners, is destined to appear before the same awful tribunal, and can enter into life eternal through the grace of the same divine Saviour as we are concerned with. His poverty and our competence are but mere incidents in our existence. Neither the animal, nor the spiritual life of a man consists in the abundance of his possessions. If that same poor man is a disciple of Jesus, notwithstanding his necessities, he has durable riches; notwithstanding his thread-worn garment, he has robes of salvation and glory; notwithstanding his want of a place where he may lay his languid head, he has a mansion in the skies, he is heir to an inheritance incorruptible, undefiled, and that fadeth not away. He is a brother of the Lord of the universe, who in all his afflictions is himself afflicted; who has permitted him to be poor, to give us an opportunity of testifying our obedience and our love to himself; and who will not suffer a cup of cold water, administered to him, in the name of a disciple, to lose its reward. But suppose he is not a servant of God, it is enough that he is in distress. Judgment is the Lord's, and not ours. Besides, who can tell what advantages may spring from pity and relief. The divine spirit often blesses benevolent efforts to the destroying of prejudice, and the production of a desire to become acquainted with that religion which has an influence, so benign, on the hearts of professors.

Peroration.

What more shall I add, my brethren, to excite your liberality? Could I take you, severally, into some of the mansions of misery in our city, and shew you the pallet where the child of want and sorrow is lying; whose former condition in life makes the idea of an Alms-House afflicting, and whose distresses are cheered

* Prov. xxxi. 20.

† Job xxxi. 15.

only by the hopes, that spring will bring better days, and that christian bosoms are not dead to sympathy? Could I place before your eyes the shivering infant, the starving grandsire, the poor widow forsaken, neglected, forgotten, or even the repenting tattered profligate, I know you would melt—in spite of all the apologies self-love might suggest, your charity would abound.

Two boats, some time ago, were sent out from Dover to relieve a vessel in distress. The fury of the tempest overset one of them, which contained three sailors, and a companion sunk. The two remaining sailors were floating on the deep; to one of them, from the other boat, a rope was thrown, but he refused it, crying out, *fling it to Tom*, he is just ready to go down, I can last some time longer. They did so; Tom was drawn into the boat. The rope was then flung to the generous tar, just in time to save him from drowning. Look on the boisterous sea of our world. You have your conflicts, we acknowledge, but there are some who cannot *last* like you. *Throw* out immediately to their assistance, or it may be too late. Accomplish now, what I persuade myself, you thought of yesterday, during the cold and heavy snow storm. Come, my brethren, discharge your duty, adorn the gospel, disappoint the devil, gratify angels, and revere a present GOD.

SKETCHES OF SERMONS BY JOSEPH FULLER.

No. I.

But the scripture hath concluded all under sin.

Gal. iii. 22.

AWFUL conclusion! The mind shudders at the idea. What! all the inhabitants of this vast world a race of rebels under the condemning sentence of their great Creator! Our pride is shocked at the idea, our prejudices are alarmed and instantly rise in arms against it. But ah! in vain may pride revolt at this conclusion, in vain philanthropy may wish 'twas groundless, 'tis a conclusion too firmly established, and its evidence too strikingly apparent, to admit a doubt. Let us but closely and seriously examine the matter, and we shall find that however shocking to our feelings, however grating to our pride, 'tis a conclusion founded on the immutable basis of truth, and which it therefore becomes us rather seriously to consider than vainly to oppose.

According to the definition of the Apostle "sin is the transgression of the law," that is, the law of God, the universal and eternal standard of moral rectitude. Let us then take this law, and by a comparison of our conduct with its sacred precepts we must quickly be convinced of our deficiency, and be compelled to acknowledge that it is with justice "the scripture hath concluded all under sin."

I. As it respects our duty towards God. This is concisely yet very comprehensively summed up for us in the language of the Saviour, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." God must therefore have the supreme place in our affections, every other object, however near or dear, must be regarded only with a subordinate attachment. He only should possess our hearts, from him alone should we seek all our happiness, on him alone should we place all our dependance, and to his glory alone should we devote the whole of our lives. In short, attachment to him should be the governing principle of our whole conduct by which every action should be regulated. But has this really been the case? In fact, with the far greater part of mankind, instead of maintaining the supreme place in their affections, it may be truly said, "God was not in all their thoughts." Regard to him has never influenced any of their plans, or governed any of their actions. They have thought and acted as though there was no such a being, and the whole course of their lives has been a practical denial of his existence. And even the best of characters, when weighed in this balance, will be found awfully defective. In their best feelings has been mingled a great deal of imperfection, and they have never been able to act up to their principles. Firmly persuaded that God alone was worthy of their supreme regard, they have yet too often permitted other objects to engross their minds, and draw their souls from him, almost every object has thus proved an occasion of sin; those blessings which if rightly used, could only have inspired fresh sentiments of gratitude to their Creator, have proved the means of alienating their affections from him. Firmly persuaded that in him alone was the great fountain of their happiness, they have nevertheless been too prone to seek for it in other objects. "They have forsaken him, the fountain of living waters, and hewed out to themselves cisterns, broken cisterns, which could hold no water,"

Firmly persuaded that his glory was the only object worthy their supreme pursuit, they have nevertheless been too frequently drawn away from its pursuit by other objects. Pleasure has allured them astray, difficulties have disheartened them, and dangers intimidated them, nor have they ever pursued it with half the ardor so noble an object demands.

And who is there that can plead not guilty? May I not appeal to each of your consciences as to the justice of this conclusion, as far at least as it respects yourselves? Instead of giving God the supreme place in your affections, have not a thousand objects been permitted to usurp his throne? Have not mere trifles been sufficient to draw away your minds from him, and even when prostrate before his throne, have they not been sufficient to interrupt your communion and pollute your service? Instead of looking to him for all your happiness, have you not been ready to seek for it in every other object? And if the Almighty, jealous of his honour, has taken away the object of your idolatry, have not your hearts rebelled against him, have not you thought and acted as though the only source of your happiness was dried up, has not the language of your conduct been "ye have taken away my gods, and what have I more?" Instead of aiming to promote his glory in all your actions, can you say that in half of them you have so much as thought of it, and even when the thought has entered your mind, has it not been too frequently overruled by other considerations? Are not these facts undeniable? In this respect therefore you must be compelled to acknowledge that justly has "the scripture concluded all under sin."

But if we come to the second table of the law and compare our conduct with its precepts—

II. As it respects our duty towards our fellow-creatures, we shall find this conclusion equally well established. The precepts of the law upon this head are also briefly and conspicuously summed up for us in the language of our Saviour, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbour as thyself." This rule as it applies to conduct is also expressed in another place, "therefore all things whatsoever ye would men should do unto you, so do ye unto them, for this is the Law and the Prophets." Such is the precept of the law, a precept which from its perspicuity and justice we should reasonably have thought must have in-

stantly recommended itself to the mind of every one. But ah! how widely different the conduct of mankind. If we take a view of public affairs, and look into the history of nations, the mind is struck with one continued scene of iniquity, bloodshed and desolation. Each state, each party, each individual, regardless of the general good, pursuing their own private end of ambition, avarice; or revenge. Countries ravaged, nations extirpated, to gratify the ambition of a tyrant, or the hatred of a rival. If tired with this scene, the mind retires to more private life, she meets with but the repetition of the same in miniature, the same opposition of interests, the same spirit of self-love, ambition, envy, and malevolence, is manifest.

And who is there that stands acquitted of these things? If we examine our own hearts, if we examine our own conduct; must we not be obliged to confess that the same evil tempers have too often raged in our bosoms, and been displayed in our conduct? Thus then, whether we examine our spirit and conduct towards God, or towards our fellow-creatures, we find ourselves justly condemned, and justly has "the scripture concluded all under sin."

Surely this is a truth which demands our most serious consideration. Do not content yourself with the bare acknowledgment of it: do not dismiss it with carelessly saying "well we are all sinners." Oh! remember and lay it to heart, that you yourself are a sinner, "concluded under sin." And what is that? Are you aware of the full import of this sentence? To be under sin is to be under the wrath of God—that God who is a consuming fire. If then you value your own soul, let not this subject be treated with lightness. If you have any regard to your immortal interests "flee from the wrath to come." Happily for you a way is opened for your escape, the Saviour stands with open arms ready to receive you; to him therefore flee and be saved. Nor let your anxiety be confined to yourself; "the scripture hath concluded all under sin." All therefore demand your sympathy, and it becomes your duty to exert yourself on their behalf, and to unite with your fellow-christians in every attempt to diffuse that blessed volume, which alone reveals a way for their redemption.

ON A REGULAR ATTENDANCE

UPON THE STATED SEASONS OF PUBLIC WORSHIP.

As it respects a regular and orderly attendance on the Lord's day, one would be ready to suppose that any remarks of an hortatory nature might be altogether superfluous ; but a slight acquaintance with the professing world will shew us many who bear the christian name, and some of whom we are inclined on the whole to judge favorably, who treat even the hallowed hours of this holy day with but little ceremony, and the house of God with less ; availing themselves of the most trivial pretences for absence from the courts of the Lord ; as though the common sense of their brethren, not to say their own consciences, could be long satisfied with excuses so vain and frivolous—unfavorable weather—trifling indisposition, either personal or relative—some objection to the minister, or to one or more in the congregation—and similar important matters are made to furnish an excuse for conduct incompatible with a healthy state of the heart as it respects religion itself. I will take the liberty of whispering an enquiring word or two in the ears of such christians—Do ye most sincerely and devoutly address yourselves to the Almighty on the propriety of such absence, or such partial attendance ? Were you infallibly assured that the present sabbath would never be succeeded by another, would your conduct then be precisely what it is now ? Think, and look upward before you reply.

But I have more particularly in view the neglect with which the worship of God is treated on week-day evenings ; and here we may take up the lamentation of an ancient prophet, and say, both as it refers to town and country, *The ways of Zion mourn*, because few are disposed to attend her solemn feasts. What is the language of such conduct in the professed disciples of Christ ?—for actions like these become audible. Surely it expresses something like this—“Lord we have given thee the Sabbath—take that is thine—more we cannot spare.” But is this the language of “first love ?” Is this following in the steps of the first christian church, who continued steadfastly in the apostle's doctrine, and in fellowship, and in breaking of bread, and in prayers ? The establishment of a weekly lecture these good people profess to respect, and would be shocked at the idea of its being discontinued ; but they will not support it by a regular personal attend-

ance! The principle of prayer-meetings they applaud, but attend them they cannot; and how it was that those who feared God in the days of Malachi spake often one to the other, they cannot conceive. We are at a loss to reconcile their conduct in these matters with their avowed principles; they shall give their own answer—The world requires my attendance—in my counting-house—my shop—my parlour—in the friendly circle. They seem to have forgotten or *renounced* the holy triumph of the apostle, on behalf of himself and fellow labourers; “This is the victory which overcometh the world, even our faith.”

I am aware that christians may sometimes be justified in absence from these services; but there are seasons when they cannot be considered blameless, and particularly so when they feel pleased with a plausible pretence for such omission; or when they do not employ every diligent precaution in the prevention of such causes of absence from the fellowship of the saints. Vain subterfuges in matters of religion will only be deemed splendid sins, and will be accounted as sacrilege by him who well understands the whole affair, from its secret motive to its final decision.

But supposing that an attendance on these opportunities cannot be maintained without some inconvenience—does this render it an unreasonable service? Where is the denying self and taking up the cross? Is nothing to be attended to in which *sacrifice* is involved? Then we may take our leave of the religion of Jesus! No self-denial, no enjoyment; no cross, no crown, is the law of his house. Perhaps I may remind some readers of these lines of some favored season, on one of those occasions, when the language of the heart was, “I will abide in thy tabernacles for ever—surely this is the house of God.” And can you then regret having offered your body a living sacrifice in the house of your pilgrimage; or denying yourself a small portion of the bread that perisheth, even could this be fairly made out, for such an interview with God, and such a feast on his holy mountain?

When I have heard some good people talk of the zeal and the exertions of our Missionaries—their sacrifices and their privations—and how diligent in translating the scriptures, in preaching and in distributing tracts; and indeed in improving every opportunity they have for promoting the glory of God and the good of mankind—I have almost been ready to intrude an interroga-

tion, "How would you act were you in their vicinity, for you seem almost imbued with their spirit while you talk of them?" If the lax professor I have been addressing, should imagine that he would be disposed to co-operate with these active men of God, he is surely mistaken, or why does he not now come forth to the help of the Lord against the mighty? With the spirit of the world by which they are now animated and with the religious apathy they now possess; they would be secluded in the counting-house or the Cotton or Indigo manufactory—or they would be reposing on a Sofa after the fatigues of the day, too indolent or too careless to partake in the exertions, or even to countenance the labours of a Carey, a Marshman, or a Ward!

To conclude, I would say to my reader, whatever station he may occupy, Remember that God's work will go on whether you are actively employed in it or not, but the honor of being a close adherent to the cause of Jesus, is of no common kind; and the happiness of being able to say on the verge of death as our great forerunner did, "Father I have glorified thee on earth, I have finished the work thou gavest me to do," must kindle feelings almost celestial. No loss was ever sustained by the service of God; the richest merchants are those who can say with Peter, "We have left all and followed thee;" and they may claim the noblest associates who can adopt Paul's language respecting his God, "Whose I am—whom I serve."

JOHANNES

ON FORGIVENESS.

NOTHING is more congenial to Christianity than a spirit of forgiveness: Jesus Christ constantly inculcated and exemplified it; and his followers, in proportion as they are like him, will manifest the same spirit. There have been Alexanders and Cæsars, who have boasted of conquering the world, but after all never arrived to the honour of swaying the sceptre over themselves, but have continued resentful and rapacious, passionate and vicious to the last. Christianity teaches us, however, to repress the rising passions, forgive the offending party, and to do good even to those who hate us. Happy indeed is the man who lives under the influ-

ence of this spirit; for "he that is slow to anger, is better than the mighty, and he that ruleth his spirit than he that taketh a city."

"What great matter," said a heathen tyrant to a Christian, while he was beating him almost to death, "what great matter did Christ ever do for you?" "Even this," answered the Christian, "that I can forgive you, though you use me thus cruelly."

It was said of Archbishop Cranmer, that the way to have him be one's friend, was to do him an unkindness. Of Archbishop Usher also, it is said that he was of so sweet a temper, that he never was known to do an ill office to any one, or to be revenged of any who injured him. Of Mr. Hervey also it is recorded, that he was never known to be in a passion. Of how few can this be said! It would be well, however, could we learn to attain this victory over ourselves. It would not only produce happiness in our own minds, but bear an indelible impression on the minds of others. "For the temper and lives of men, are books for common people to read, and they will read them, though they should read nothing else."

Such was the sweet temper and amiable conduct of the Rev. Philip Henry, (father to the celebrated commentator) that the people gave him the title of *heavenly Henry*; and by this title he was known through all the country. He used to observe, that in almost every quarrel, there was a fault on both sides; and that generally they were most in fault, who were most forward and clamorous in their complaints. One making her moan to him of a bad husband she had, who in this and the other instance was unkind: "and sir," said she, "What would you have me do now?" "Why truly," answered he, "I would have you go home, and be a better wife to him, and then he will be a better husband to you!" Labouring to persuade one to forgive an injury that was done him, he argued thus: *Are you not a Christian?* and followed that argument so close, that at length he prevailed.

The famous Dr. Boerhave was once asked by a friend who admired his patience under provocation, "Whether he knew what it was to be angry, and by what means he had so entirely suppressed that impetuous and ungovernable passion?" He answered, that "he was naturally quick of resentment, but he had by daily prayer and meditation, at length attained to this mastery over himself."

The Duke of Marlborough possessed great command of temper, and never permitted it to be ruffled by little things, in which the greatest men have occasionally been found unguarded. As he was one day riding with Commissary Marriot, it began to rain, and he called to his servant for his cloak. The servant not bringing it immediately, he called for it again. The servant being embarrassed with the straps and buckles, did not come up to him. At last, it raining very hard, the Duke called to him the third time, and asked him what he was about, that he did not bring the cloak. "You must stay, Sir," grumbled the fellow, "if it rains cats and dogs, till I can get at it." The Duke turned round to Marriot, and said, very coolly, "Now, I would not be of that fellow's temper for all the world."

One cannot but reflect on the great advantages of such a disposition. Men may call it *weakness and effeminacy*; but without it there is no real felicity. He who is determined to sacrifice every thing to his passion and temper, and will never submit in the least to his fellow-creatures, will find it not only a barrier to his felicity, but a stain upon his character; and more than all, will **draw upon himself** the displeasure of that God who has commanded us to forgive, if we expect to be forgiven.

QUERIES.

STEPHANUS has had the advantage of a religious education, and has now arrived at years of maturity; but he laments that he has no solid ground for believing that he is renewed by the Holy Spirit.

Conceiving it to be impossible for him in his present state to be exercised with the thoughts, ideas, and feelings of a christian, he wishes to know from some of your intelligent correspondents, whether he ought to join in singing those hymns which relate to christian experience, assurance, &c. Some observations on the subject may relieve an anxious mind.

S. P.

BRATTONUS would be obliged to any of the respectable Contributors to the Baptist Magazine for a scriptural solution of the following Query—What are we to understand by the Baptism of the Holy Ghost?

Papers from the Port-folio of a Minister.

THE PROPHET OF THE ALLEGHANY.*

IN the year 1793, one of the Missionaries to the Indians of the North-west, was on his way from the Tuscarora settlement to the Senecas. Journeying in pious meditation through the forest, a majestic Indian darted from its recesses and arrested his progress. His hair was somewhat changed with age, and his face marked with the deep furrows of time; but his eye expressed all the fiery vivacity of youthful passion, and his step was that of a warrior in the vigour of manhood.

"White man of the ocean,† whither wanderest thou?" said the Indian. "I am travelling," replied the meek disciple of peace, "towards the dwellings of thy brethren, to teach them the knowledge of the only true God, and to lead them to peace and happiness." "To peace and happiness!" answered the tall chief, while his eye flashed fire—"Behold the blessings that follow the footsteps of the white man; wherever he comes, the nations of the woodlands fade from the eye, like the mists of morning. Once over the wide forest of the surrounding world, our people roamed in peace and freedom; nor ever dreamed of greater happiness than to hunt the beaver, the bear, and the wild deer. From the farthest extremity of the great deep came the white man, armed with thunder and lightning and weapons still more pernicious. In war he hunted us like wild beasts: in peace he destroyed us by deadly liquors, or yet more deadly frauds. Yet a few moons had passed away, and whole nations of invincible warriors, and of hunters that fearless swept the forest and the mountain, perished, vainly opposing their triumphant invaders; or quietly dwindled into slaves and drunkards, and their names withered from the earth. Retire, dangerous man, leave us all we yet have left, our savage virtues, and our gods; and do not, in the vain attempt to cultivate a rude and barren soil, pluck up the few thrifty plants of native growth that have survived the fostering cares of thy people, and weathered the stormy career of their pernicious friendship." The tall chief darted into the wood, and the good Missionary pursued his way with pious resolution.

* This singular person has excited much curiosity, and done no little mischief, in the United States. His intrigues are particularly mentioned in the Report of the New York Missionary Society for 1803. A correspondent of the Massachusetts Baptist Missionary Magazine, June 1812, vouches for the truth of the principal circumstances of the following narrative.

† The Indians at first imagined that the white men originally sprung from the sea, and that they invaded their country because they had none of their own. They sometimes call them in their songs "the white foam of the ocean," and this name is often still applied contemptuously, by the savages, of the North-west.

He preached the only true divinity, and placed before the eyes of the wondering savages the beauty of holiness, the sufferings of the Redeemer, and the sublime glories of the christian heaven. He allured them with the hope of everlasting bliss, and alarmed them with denunciations of an eternity of misery and despair. The awe-struck Indians, roused by these accumulated motives, many of them adopted the precepts of the Missionary so far as they could comprehend them; and in the course of eighteen months, their devotion became rational, regular, and apparently permanent.

All at once, however, the little church in which the good man was wont to pen his fold, became deserted. No votary came as usual to listen with decent reverence to the pure doctrines which they were accustomed to hear; and only a few solitary idlers were seen of a Sunday morning lounging about, and casting a wistful, yet fearful look at their little peaceful and now silent mansion.

The Missionary sought them out, inquired into the cause of this mysterious desertion, and told them of the bitterness of hereafter to those who, having once known, abandoned the religion of the only true God. The poor Indians shook their heads, and informed him that the Great Spirit was angry at their apostasy, and had sent a prophet from the summit of the Alleghany mountain to warn them against the admission of new doctrines; that there was to be a great meeting of the old men soon, and that the prophet would there deliver to the people the message with which he was intrusted. The zealous Missionary determined to be present, and to confront the impostor, who has known by the appellation of the *Prophet of the Alleghany*. He accordingly obtained permission from the chiefs to appear at the council and to reply to the charges that might be brought forward. The 12th day of June, 1802, was the time fixed for the decision of this solemn question, "whether the belief of their forefathers, or that of the white men was the true religion?" The usual council house not being large enough to contain so great an assemblage of people, they met in a valley about eight miles to the westward of the Seneca Lake. This valley was then embowered under lofty trees; it is surrounded on almost every side with high rugged hills, and through it meanders a small river.

It was a scene to call forth every energy of the human heart. On a smooth level, near the bank of the slow stream, under the shade of a large elm, sat the chief men of the tribes.—Around the circle which they formed, was gathered a crowd of wondering savages, with eager looks, seeming to demand the true God at the hands of their wise men.

In the middle of the circle sat the aged and travel-worn Missionary.—A few grey hairs wandered over his brow, his hands were crossed on his bosom, and as he cast his hope-beaming eye to Heaven, he seemed to be calling with pious fervour upon the God

of truth, to vindicate his own eternal word by the mouth of his servant.

For more than half an hour there was silence in the valley, save the whispering of the trees in the south wind, and the indistinct murmuring of the river. Then all at once a sound of astonishment passed through the crowd, and the Prophet of the Alleghany was seen descending one of the high hills. With furious and frenzied step he entered the circle, and waving his hand in token of silence, the Missionary saw with wonder the same tall chief, who, four years before had crossed him in the Tuscarora forest. The same panther skin hung over his shoulder, the same tomahawk quivered in his hand, and the same fiery and malignant spirit burned in his red eye. He addressed the awe-struck Indians, and the valley rung with his iron voice:

"Red men of the woods, hear what the Great Spirit says to his children who have forsaken him!

Through the wide regions that were once the inheritance of my people, and where for ages they roved as free as the wild winds, resounds the axe of the white men. The paths of your forefathers are polluted by their steps, and your hunting fields are every day wrested from you by their arts. Once on the shores of the mighty ocean, your fathers were wont to enjoy all the luxuriant delights of the deep. Now you are exiles in swamps or on barren hills; and these wretched possessions you enjoy by the precarious tenure of the white man's will. The shrill cry of revelry or war no more is heard on the majestic shores of the Hudson, or the sweet banks of the silver Mohawk. There, where the Indian lived and died as free as the air he breathed, and chased the panther and the deer from morn till evening—even there the christian slave cultivates the soil in undisturbed possession; and as he whistles behind his plough, turns up the sacred remains of your buried ancestors. Have ye not heard at evening, and sometimes in the dead of night, those mournful and melodious sounds that steal through the deep valleys, or along the mountain sides, like the song of echo! These are the wailings of those spirits, whose bones have been turned up by the sacrilegious labours of the white men, and left to the mercy of the rain and tempest. They call upon you to avenge them—they adjure you by every motive that can rouse the hearts of the brave, to wake from your long sleep, and, by returning to these invaders of the grave the long arrears of vengeance, restore again the tired and wandering spirits to their blissful paradise far beyond the blue hills.*

"These are the blessings you owe to the christians. They have driven your fathers from their ancient inheritance—they have destroyed them with the sword and poisonous liquors—they have dug

*"The answering voices heard from the caves and hollows, which the Latins call *they* (the Indians, suppose to be the wailings of souls wandering through these places.)"
Pietro Martine.

up their bones, and left them to bleach in the wind—and now they aim at completing your wrongs, insuring your destruction, by cheating you into the belief of that divinity, whose very precepts they plead in justification of all the miseries they have heaped upon your race.

“Hear me O deluded people, for the last time!—If you persist in deserting my altars, if still you are determined to listen, with fatal credulity, to the strange pernicious doctrines of these christian usurpers—if you are unalterably devoted to your new gods, and new customs—if you *will* be the friend of the white man, and the follower of his God—my wrath shall follow you, I will dart my arrows of forked lightnings amongst your towns, and send the warring tempest of winter to devour you. Ye shall become bloated with intemperance, your numbers shall dwindle away, until but a few wretched slaves survive; and these shall be driven deeper and deeper into the wild, there to associate with the dastard beasts of the forest, who once fled before the mighty hunters of your tribe. The spirits of your fathers shall curse you from the shores of that happy island in the great lake, where they enjoy an everlasting season of hunting, and chase the wild deer with dogs swifter than the wind. Lastly, I swear, by the lightning, the thunder and the tempest, that in the space of sixty moons, of all the Senecas, not one of yourselves or your posterity shall remain on the face of the earth.”

The prophet ended his message, which was delivered with the wild eloquence of real or fancied inspiration, and all at once the crowd seemed to be agitated with a savage sentiment of indignation against the good Missionary. One of the fiercest broke through the circle of o'd men to dispatch him, but was restrained by their authority.

When this sudden feeling had somewhat subsided, the mild and benevolent apostle obtained permission to speak in behalf of him who had sent him. Never have I seen a more touching, pathetic figure than this good man. He seemed past sixty—his figure tall yet bending—his face mild, pale, and highly intellectual—and over his forehead, which yet displayed its blue veins, were scattered at solitary distances a few gray hairs. Though his voice was clear and his action vigorous, yet there was that in his looks, which seemed to say his pilgrimage was soon to close forever.

With pious fervour, he described to his audience the glory, power and beneficence of the Creator of the whole universe. He told them of the pure delights of the christian heaven, and of the never-ending tortures of those, who rejected the precepts of the gospel. He painted in glowing and fervid colours, the filial piety, the patience, the sufferings of the Redeemer, and how he perished on the cross for the sins of the whole human race; and finally he touched, with energetic brevity, on the unbounded mercies of the Great Being, who thus gave his only begotten Son a sacrifice for the redemption of mankind.

When he had concluded this part of the subject, he proceeded to place before his now attentive auditors, the advantages of civilization, of learning, science, and a regular system of laws and morality. He

contrasted the wild Indian, roaming the desert in savage independence, now revelling in the blood of enemies, and in his turn the victim of their unsatiable vengeance; with the peaceful citizen enjoying all the comforts of cultivated life in this happy land, and only bounded in his indulgences by those salutary restraints, which contribute as well to his happiness, as that of society at large. He described the husbandman enjoying in the bosom of his family, a peaceful independence, undisturbed by apprehensions of midnight surprise, plunder and assassination; and he finished by a solemn appeal to Heaven, that his sole motive for coming among them, was the love of the Creator and of his creatures.

As the good Missionary closed his appeal, *Red Jacket*, a Seneca chief of great authority, and the most eloquent of all his nation, rose and enforced the exhortations of the venerable preacher. He repeated his leading arguments, and with eloquence truly astonishing in one like him, pleaded the cause of Religion and Humanity. The ancient council then deliberated for nearly the space of two hours; after which the oldest man arose, and solemnly pronounced the result of their conference, "That the Christian God was more wise, just, beneficent and powerful, than the Great Spirit, and that the Missionary who delivered his precepts, ought to be cherished as their best benefactor—their guide to future happiness."

When this decision was pronounced by the venerable old man, and acquiesced in by the people, the rage of the Prophet of the Alleghany became terrible. He started from the ground, seized his tomahawk, and denouncing the speedy vengeance of the Great Spirit on their whole recreant race, darted from the circle with wild impetuosity, and disappeared in the shadows of the forest.

Obituary.

Mr. JAMES MUNDY,

AND

Mrs. ELIZA PHILLIPS.

LET me die the death of the righteous, and let my last end be like theirs. Few and evil (said Jacob) have been the days of the years of my pilgrimage, but the subjects of the following memoirs had fewer days and more full of evil, yet they were lovely in their lives and in their deaths. they were not divided; both (with

another brother) baptized in one day by Mr. Uppadine, of Hammersmith, their spiritual father, and after a short but christian course of three years, removed to the church triumphant within 24 days of each other. Both passed the early part of their lives under the immediate eye of godly parents, and enjoyed in no common degree the advantages of a pious education. But the influence of example, the impres-

sion of a faithful ministry, and the prayers of affectionate relatives, all combined, could not form in them the principle nor produce the conduct of the genuine christian. They were wholly barren and unprofitable towards God, till James Mundy had passed his eighteenth year. His deportment, after he had quitted his father's roof, at a time when he was exposed in a remarkable degree to the prevailing temptations of youth, evinced the powerful restraint which a religious education had wrought upon him. Still his heart was not right with God, one thing he lacked, and that was a heart-felt perception of the supreme importance of eternal things; this it pleased God to reveal to him in his nineteenth year, and connected with this, to give him those clear views of the gospel of salvation by a crucified Saviour, as led to an eminent devotedness of heart and life to his service. The love of Christ constrained him, thus his soul became encreasingly intent in the pursuit of divine knowledge, familiarised with scriptural views of truth, and imbued with the spirit of that gospel which taught him to learn of him who was meek and lowly of heart. His views of evangelical truth were clear and Scriptural, he perceived no beauty in religious sentiments which did not lead to practical godliness. He endeavoured to prove his election by his calling, rejoicing in the eternal and unchangeable love of God in predestinating him to the adoption of a son, he looked, and endeavoured to be made meet for his eternal inheritance; hence a steady activity in the cause of

Christ characterised his daily walk. The house of God, the prayer-meeting, the Sunday-school, witnessed the devout ardour of his mind in the pursuit of heavenly things. A sense of duty led him to confess Christ before men soon after the first awakenings of his mind, and attend cheerfully to baptism in obedience to, and imitation of, his beloved Lord.

But it was in the last scene of his short career that the grace of God was most eminently displayed; from glorifying God in the busy walks of life, he was called to bear a testimony for his name in the still chamber of sickness. His complaint, which was of a pulmonary nature, and which after three months illness, terminated in his dissolution, was alarming in its first symptoms, and in its progress became daily more hopeless. The sudden rupture of a blood-vessel, which occurred in the month of July, and the perpetual cough which succeeded, reduced him to the utmost weakness; day after day was he called to experience the sameness of a sick-room, and night after night nothing but wakefulness and languishing; yet amidst these trying circumstances, the language of his soul habitually was, "All the days of my appointed time will I wait until my change come." As he drew near that blessed change, this spirit of patient resignation seemed to increase. He exercised himself, (as he observed to a young friend) to give up his own will entirely to the will of God. How eminently he had learned this lesson of obedience those can best testify who witnessed the trying nature of his

affliction, and the uniform composure of his mind under it. Some of his solitary hours were employed in committing to paper the sentiments and feelings which surrounding circumstances naturally suggested to his mind. These relics of his private meditations breathe the spirit of submission, with which he bowed to the will of his heavenly Father. He was not, however, more remarkable for the entire acquiescence of his mind, than for an unshaken confidence in the Saviour. The faith of appropriation in this, as well as every other period of his experience in divine things, produced its legitimate fruit. Faith, in this young disciple, was indeed the substance of things hoped for, the evidence of things not seen; the grand moving spring of his active life, and the sustaining principle under his passive sufferings. In a confident view of the crown of glory, for which he was rapidly preparing, and in the assured belief of his personal interest in the atoning sacrifice of Christ, he endured as seeing Him who is invisible, and at length fell asleep in Jesus on the 4th of December, 1812, in the twenty-second year of his age.

Just before his death he penned the following lines as his own Epitaph—

Finish'd the glorious work of sovereign
grace.

He now beholds his Saviour face to face;
Secure from every sin that once distress'd,
Safe in the haven of eternal rest.

Short was his journey through this vale
of tears,

For God remov'd him when in early
years;

Joyful his Soul to quit this house of clay
And wing her flight to realms of endless
day.

Beneath this Stone his mortal body lies,
Till Christ the righteous Judge shall bid
it rise.

Mrs. Eliza Phillips, Mr. Maudy's sister, though naturally of an amiable disposition, and a pattern of filial duty and affection; yet till near her twenty-third year, though with some form of godliness, was wholly destitute of the power, and had no saving knowledge of the truth as it is in Jesus. When the death of a sister (who was a subject of grace and died very happy) was made the means of exciting serious and lasting impressions. A sense of sin, a dread of death, and the desire of a Saviour, soon made her very earnest in attending the means of grace, which through the blessing of God gradually brought light and consolation to her mind. The Lord now granted her a spirit of constant supplication; she indeed continued instant in prayer, often her nights were spent in pouring out her soul to him who is able to save; which was witnessed by those of her family who slept with her, and she was graciously answered with assurances of the love of a crucified Jesus, and enabled by faith to receive the atonement. Christ was indeed all in all to her. The love of Christ, the death of Christ, the blood of the cross, were her constant themes in her conversation and letters. Many of the latter evinced an ardent love, a strong faith, and a clear understanding of the most precious truth of the gospel, to the delightful surprise of her dearest friends. She was baptized with her brother above-mentioned, and was admitted a member of Mr. U—'s church.

On her marriage she removed to Town, and in a few weeks her friends were alarmed by her indisposition, which continued and en-

creased till her return to her native H—, where her health improved a little during the summer, but again declined as the weather became severe. Being reduced very low in her illness, she fell into a lukewarm spirit, which she was but seldom able to conquer though not without testimony the work was still going on. About three weeks before her death, she was under great distress of mind, (heightened by extreme weakness,) fearing she had been only a hypocrite, that Christ had never called her; she was overwhelmed with a sense of depravity, and her unfruitfulness after profession; often lamenting that if spared a little longer, she would have the same temptations, and be as liable to be overcome. Her weakness was extreme and often caused delirium, but her friends frequently heard her ejaculations and cries to her Saviour. When asked if she was enabled to pray in faith, she answered, "Yes, broken petitions," and earnestly requested the prayers of every pious friend. The Lord in mercy removed her darkness and bestowed almost unexampled patience under her severe sufferings. But as death drew near, her mind became so enfeebled, that she could not attend to any thing long together, but was still earnest to hear hymns, short portions of scripture, and the prayers of her friends.

She had often formerly had a great dread of death, but the sting was taken away, when the hour came she had no apprehensions, nor seemed to be conscious she was so near departing, but her confidence was now unshaken. Throughout her last sabbath on earth, (though often very wander-

ing,) she at intervals repeated with great fervor portions of scripture and hymns suitable to her situation. A few minutes before her spirit fled, her husband asked her if she was happy? "Oh quite" she answered. And do you love the Lord Jesus? "Oh yes, surely!" and repeated that he loved her. These were nearly her last words, at five on Monday-morning, December 28th, she left this world and her bereaved relatives, to be with Jesus for ever.

May every christian reader meet the same support in life and death, and as the dear departed were, be followers of them who through faith and patience do now inherit the promises. Amen.

Mrs. WATERS.

REAL godliness, or the fear of God, in any person, and under any circumstances, is one of the most interesting subjects a spiritual mind can contemplate; but in some persons, and under some circumstances, it appears peculiarly interesting. Their constitutional temperament, their youth, and above all the degree of divine influence they live under, exhibit it to the greatest possible advantage; we are reminded of "Blessed are the people who know the joyful sound—Great peace have they who love thy law, and nothing shall offend them."

"Swift as their thoughts their joys come on,
But fly not half so swift away,
Their souls are ever bright as noon,
And calm as summer evenings be."

Mrs. Waters, however, in some respects at least, exhibited the direct contrary of this: she certainly was not a stranger to divine influence, many things united to shew the contrary, but her consti-

tutional temperament was exceedingly gloomy and melancholy; this grew worse as her frame became more debilitated by frequent disorder, till it obtained an entire ascendancy over her.

It is well known that neither constitutional vivacity nor constitutional melancholy is religion; but it is as readily admitted that real religion may discover itself through the medium of each. A small portion of it, however, will go a great way in the former instance, while a great deal is necessary in the latter, to render the person tolerable. That must be a powerful sun that is seen and felt through a thick and dark cloud. Such a cloud, a natural though calamitous circumstance, might be said to rest at all times on Mrs. W. She had been a member of the baptist church in Coventry, sixty-four years, baptized three years previous to the coming of the former much respected and venerable pastor, the Rev. John Butterworth. She was uniformly regular all these years in her attendance on the means of grace, except when prevented by illness; for many years she *enjoyed* nothing of a spiritual nature, and yet could not live without the worship of God; she was poor, and very industrious, but she seldom missed a week-day service. When her funeral sermon was preached, and it was observed how many years she had been a member, one said 'Yes! and you might have added that in all that time she received no church censure, nor deserved any.'

From what has been said of her experience, and considering she died at the age of ninety-four, it will be thought she looked very

aged and sorrowful, and so she did; a more compleat picture of grief was scarcely ever seen, but under it all her soul was panting after God and glory, with an intensity of desire that is seldom exceeded. She would often read to a christian friend the hymn which contains the following verse—

"Millions of years my wond'ring eyes
Shall o'er thy beauties rove;
And endless ages I'll adore
The glories of thy love."

Here was not despair like Cain's, which drove him from the Lord; but trouble like Asaph's, which led her to cry, "Will the Lord cast off for ever, and will he be favourable no more?"

When asked what passage of scripture she should prefer as a text for a funeral sermon, she with wringing hands and tears streaming down her furrowed cheeks, exclaimed, "*My Lord and my God*," John xx. 28. "O this is what I desire to say." As she lived, so she died, a stranger to peace. Her disorder, as a celebrated gentleman of the faculty observes, on similar disorders, would not yield to gospel consolations, and more needed the aid of the physician than the divine; but it was what God in his sovereignty chose to allot her: by this, as we have seen, her grace was tried, and if Dr. Owen's observation be just, that a man's strength is to be estimated not by the pace that he goes, but by the burden that he carries, then her strength was great! Such as have complained of this poor saint's temper, would do well to consider that a deeply distressed mind will make any one irritable and peevish. O that all who have complained in this respect, may shew

that their heart is where hers was, in heaven.

November 4, 1812, she died, not at the rich man's gate, but experiencing the kind attentions of relatives in a comfortable abode, provided for the aged and dependent, and from thence, we trust, her spirit was carried by the angels into Abraham's bosom, carried to that world concerning whose inhabitants we have sung,

"Once they were mourning here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins and doubts and fears.

Coventry.

F. F.

THOMAS GAMBLE,

Teacher in the Sunday School at

EAGLE STREET, LONDON.

THIS young disciple of Christ suddenly finished his course on the 19th of January, 1813, in the twenty-fifth year of his age.

He was a native of London, and being under no restraints from the examples and counsels of his parents, he mixed with the poor and dissolute boys of the neighbourhood where he lived, and engaged in all the foolish and vicious pursuits, (especially on a Lord's-day) which are followed by thousands of the lower classes who reside in London and its vicinity; such as walking in the fields; sailing on the Thames; frequenting tea-gardens, and such kind of places. It may truly be said that he *was sometimes foolish, disobedient, deceived, serving divers lusts and pleasures.*

Through the tender mercy of God, which preserved him in Christ Jesus, he had been placed as an apprentice to a serious man, a member of the church in Eagle

Street, one who *cared for his soul*, and therefore frequently admonished and instructed him. His mind in consequence grew restless and unhappy, and on a Lord's day when *seeking his own pleasure*, he was so miserable and distressed by fears of the wrath of God, that he secretly resolved not to profane the Lord's day again; but in future to attend with his master on the worship of God.

The last Lord's day in 1804, was a memorable day in his short life. In the evening the subject which related to the due improvement of time arrested his attention. The text suggested a prayer suited to the state of his mind. *So teach us to number our days that we may apply our hearts unto wisdom.* Ps, xc, 12. He now heard as he had never done before. The scales fell from his eyes, the vail was taken from his heart. This was *the day of God's power*, when he was *made willing* to leave the slavery of satan and become a servant of Christ.

His conversion was soon discovered by his companions, who reviled and left him; as also by his master and mistress, who rejoiced and encouraged him. His conduct was entirely changed, and it might have been said of him as of Saul of Tarsus, *Behold he prayeth.* He wept and made supplication; he confessed and forsook his sins; he fled for refuge to the hope set before him in the gospel, and believing in Christ for salvation, obtained rest to his soul.

Some months after this he made application to the minister that he might be baptized, and partake of the Lord's supper. From his youth and inexperience, fears were entertained, lest his conversion

should not be genuine. But when his master declared that he was perfectly satisfied with his conduct, and that he had frequently heard him pray with much devotion and seriousness, it was unanimously agreed that he should be admitted a member of the church. He was baptized March 31, 1805.

From the period of his conversion till the time of his death he maintained an honorable character. He was very zealous and ardent, and it is probable in some instances his zeal was not sufficiently governed by knowledge. He felt, what perhaps is common to serious young men, a desire to convert others; and like many he thought that to be useful he must be a preacher. It would have been acting with wisdom and humility had he first sought the counsel of his christian brethren, respecting his possession of gifts for edification, before he attempted to teach even villagers the way of salvation. This remark is not made to cast a shade on the character of the deceased; but to suggest a hint to regulate the zeal of those who by taking upon themselves the office of teachers, are frequently exposed to much perplexity and mortification; and who may prevent permanent usefulness by such premature and ill-timed efforts. This perhaps was an error in our young friend; but to err is human; his, however, was not the fault of some worldly-minded professors of religion who live to themselves. The time appointed for him was short, as if conscious of it, he *worked while it was called to-day*. On the Lord's-day evening pre-

vious to his death he was requested to address the children of the sunday school. The scripture he selected for this purpose was truly remarkable, *Man dieth and wasteth away, yea man giveth up the Ghost and where is he?* His affectionate and serious address much interested the children, especially by contrasting the different states of the godly and the wicked at death. "Where, said he, shall we find the wicked man then? At the tavern—the brothel—the play-house—places which he used to frequent? No—but *in hell lifting up his eyes being in torment*. Where shall we find the godly man then? In the house of God—in his closet? No—but in heaven, uniting in the song of the redeemed, *Unto him that loved us, and washed us from our sins in his blood.*"

The very impressive manner in which he delivered these remarks was particularly observed by his fellow-teachers at the time; but little did they think he was delivering his parting farewell. The next day he was taken ill, and though neither himself or his friends were apprehensive of danger, yet on Wednesday morning, January 19th, at four o'clock, he was removed by death; exchanged his pains for eternal ease, and left the church militant for the church triumphant; leaving a young widow, who was baptized at the same time with himself, and one child. His pastor attempted to improve the event on Lord's day afternoon, January 30, from *Rev. xiv. 13. I heard a voice from Heaven, &c.*

This providence has very seriously affected many of his

young companions who were united with him in the church, and in the sunday school. They hear a voice in it which says, *Beye also ready.* May all young persons

who read this account, especially those employed in sunday schools, be anxious to *redeem the time because the days are evil.*

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Periodical Accounts relative to the Baptist Missionary Society. No. XXIII.

THE interest excited by every succeeding Number of these Accounts indicates that the christian public perceive in them the progress of an important work. 'Were you to witness,' says a correspondent from the North, 'the eagerness of the friends here for the Number, and to hear their repeated enquiries after it, you would send it by the speediest conveyance.' Whether we consider the foundation of the undertaking as laid in the translation of the scriptures; the well-tempered zeal of the missionaries, which, like the current of the Ganges, seems to rise and widen as it proceeds; the various providential interpositions, by which ways are opened, and mountains in appearance become a plain; or the divine blessing bestowed upon their labours, we cannot but consider all that has hitherto occurred as introductory to still greater things.

This Number carries on the accounts to the beginning of 1812, and introduces a few particulars of the first three months in that year. We were informed in the preceding Number that what had hitherto been called *The Baptist Mission*, was now divided into several branches, under the denomination of *The united Missions in India*, comprehending those of *Bengal, Burmah, Orissa, and Hindoosthan*. Under the *Bengal mission*, which comprehends five stations, that at *Serampore* and *Calcutta* occupies the principal part. CALCUTTA, that vortex of Asiatic superstition, and European dissipation, is the most

distinguished scene, where the efficacy of the gospel, accompanied, as it is, with the divine blessing, is at this time displayed. The means by which the work is carried on are, circulating the scriptures—preaching the word—visiting prisons, private families, and individuals—and instructing the children of the poor.

In *circulating the scriptures* a number of the members of the church are very active. A monthly meeting is held, in which these distributors report the encouraging circumstances which have fallen under their notice during the month, and receive a fresh supply of books. This meeting is held the first Monday in the month previous to that for prayer for the spread of the gospel. p. 346.

In *preaching the word*, besides the stated labours of the missionaries in the chapel, those of *Kreeshnoo* and *Sebuk-ram* hold a distinguished place. Of the former Dr. Carey says, "He is a steady, zealous, well-informed, and I may add, eloquent minister of the gospel." He preaches on an average, twelve or fourteen times every week in Calcutta or its environs." Of the latter, that "he is also an honourable minister of the gospel, and preaches nearly or quite as often. The prohibitions of military officers in respect of meetings in the Fort do not extend to them." p. 354.

In *visiting the prisoners, the sick, or any who wish for christian instruction*, it is pleasant to observe how the christians of Calcutta interest themselves, and how some of them are thereby brought forward to the public work of the ministry. Even the

ordinary visits of females to each other are rendered subservient to religion. A charming instance of this was related in a former number. One of the female members of the church visiting a friend in the Fort, she was surrounded by fourteen or fifteen others, amongst whom was a Mrs. Marsden, who eagerly listened to every sentence that fell from her lips, and would not allow her to leave her the whole of the day. The result was, she embraced the gospel, and soon after died in great peace and comfort.

The progress of the *Benevolent Institution for instructing the children of indigent christians*, has been very considerable within the last year. The Lancasterian plan of teaching has been introduced, which while it has more than doubled the number of children, has considerably diminished the expense. Partly owing to this, and partly to an increased subscription, occasioned by an unprovoked attack upon it, made by a Dr. W. an anti-evangelical chaplain, a debt of above £900 which lay upon it has been nearly liquidated. A new building is also erected by the missionaries, near the chapel, capable of holding eight hundred children, which is let to the public at a moderate rent. Of the progress of this institution a *Report* has lately been printed in Calcutta, and of which we hope to obtain a copy for a succeeding number of the Baptist Magazine.

It is pleasant to observe how little these worthy men appear to think of their own labours, extraordinary as they are, and how much of the native preachers. Of this the letter of Dr. Carey to Mr. Sutcliff is a charming instance. "The number of enquirers constantly coming forward awakened by the instrumentality of these brethren (*Kreeshnoo* and *Sebuk-ram*) fills me with joy. I do not know that I am of much use myself, but I see a work which fills my soul with thankfulness. Not having time to visit the people, I appropriate every Thursday evening to receive

the visits of inquirers. Seldom fewer than twenty come; and the simple confessions of their sinful state, the unvarnished declaration of their former ignorance, the expressions of trust in Christ and gratitude to him, with the account of their spiritual conflicts, often attended with tears which almost choke their utterance, presents a scene of which you can scarcely entertain any adequate idea. At the same time meetings for prayer and mutual edification are held every night in the week, and some nights, for convenience, at several places at the same time: so that the sacred leaven spreads its influence through the mass," p. 354.

The humility of Dr. Carey, no one who knows him will call in question; but we do not ascribe the above account to this only. If God employs him and his colleagues in translating the scriptures, and in the planting of churches; and if the work of converting the natives should be principally reserved for themselves, it is no more than might be expected; and instead of being an object of regret to us, it furnishes ground of hope that a great work is yet to be accomplished. If the Hindoos were converted only or principally by Europeans, no very great things could be looked for. In one generation or two the work might cease, as a continual supply of European missionaries to any great extent would be very uncertain. But when we see the natives stirred up, and made a blessing to each other, it is a sign that God has a work to carry on. With this accords the accounts of Mr. Leonard, who speaking of some who were about to be baptized, calls them "more fruits of the gospel since it has been translated into the native languages, and dispensed by natives;" and speaking of *Kreeshmoo* and *Sebuk-ram*, he says, "With the Bengalee Bible in their hands, and the Spirit of Christ in their hearts, these valuable men are successful where-ever they go."

We rejoice in the gifts that are

rising up in the church at Calcutta ; as specified in pp. 346, 347. One of them especially, Mr. J. F. Thomson, from whose Journal there are extracts, (pp. 362—365.) appears to us a very promising character. We understand that accounts have been recently received of his arrival in the character of a missionary at the city of Patna, and of the hearts of several among the Roman Catholics being already bowed to receive his testimony.

Besides what is going on at Calcutta, there are encouraging appearances at some of the other stations ; particularly at Dinagepore, at Lakra-koonda, in Jessore, in the neighbourhood of Dacca, and in Orissa. Other missions also were in contemplation, and which we understand have since been carried into execution, to Columbo in Ceylon, and to the newly-conquered Island of Java.

In point of interest, we think this Number not inferior to any that have preceded it, while the quantum of information, (from the increased extent of the missionary labours,) is considerably enlarged.

The Life of John Knox: containing Illustration of the History of the Reformation in Scotland; with biographical Notices of the principal Reformers, and Sketches of the Progress of Literature in Scotland during a great Part of the sixteenth Century. To which is subjoined, an Appendix; consisting of Letters and other Papers, never before published. By THOMAS M'CRIE, Minister of the Gospel, Edinburgh. Ogle, 8vo. pp. 582

The celebrated scotch reformer, John Knox, has been very differently represented. The impetuosity of his temper has been magnified by his enemies into savage ferocity ; while his friends have considered it as arising from an ardent zeal to promote the glory of God in reforming disorders in his church. That he was a champion for Protestantism and Presbytery, in opposition to Popery and Prelacy, cannot be denied ; but

he certainly employed other weapons than the sword of the Spirit to accomplish his object. Like most of the Reformers he retained the main principle of Popery, the union of the civil and ecclesiastical authority ; and therefore we find him uniting with the infuriated murderers of Cardinal Beaton in 1546, and making the Castle of St. Andrews his residence, though stained with the Cardinal's blood, and in the possession of his assassins. It was in this place he received his public call to preach the gospel, and here he commenced his polemical career with his popish adversaries. It seems hardly possible that his mind at this time could have been renewed by the Holy Spirit, from the indifference with which he describes the death of Beaton. "And so was he brought to the East Blockhouse-head, and shewed dead over the wall to the faithless multitude, which would not believe before they saw, and so they departed, without *Requiem æternam et requiescat in pace* sung for his soul. Now because the weather was hot (for it was May) as ye have heard, and his funerals could not suddenly be prepared, it was thought best, to keep him from stinking, to give him salt enough, a cope of lead, and a corner in the Sea-tower (a place where many of God's children had been imprisoned before) to await what exequies his brethren the bishops would prepare for him. *These things we write merrily*, but we would that the reader should observe God's just judgements, and how that he can deprehend the worldly wise in their own wisdom, make their table to be a snare to trap their own feet, and their own purposed strength to be their own destruction. These are the works of our God, &c. &c."—*Knox's History*, London, 4to. 1644, p. 74.

At the latter part of King Edward's reign he came to England, and assisted in composing the common Prayer and articles of the church. In addition to arguing in public in defence of the doctrines of the Reformation, he travelled as an itinerant minister through the counties of

Kent, Leicester and Buckingham. When Mary came to the Throne he fled to the continent, and at Francfort in 1556, opposed the ceremonies of the English Church. By the influence of Dr. Cox, and other rigid Episcopalians he was compelled to leave that city, and afterwards settled as pastor of a church at Geneva. After the death of Mary, 1558, he returned to Scotland, and began to preach boldly in opposition to Popery. He was now in his fifty-fourth year, and became a sort of evangelist over the whole kingdom. The principle he maintained was, "That if kings and Princes refuse to reform Religion, inferior magistrates, and the people, being directed and instructed in the truth by their Preachers, may lawfully reform within their own bounds themselves; and if all or the far greater part be enlightened by the truth, they may make a public reformation." Such a principle acted upon must of necessity produce confusion where the power and emoluments of the church and state are in the hands of Papists. Through all the confusions that followed, our reformer entered warmly into every contest, and was constantly involved in troubles and difficulties. At length, however, Presbytery was established by law, and Knox and his colleagues succeeded to the power and influence of the ejected popish clergy. With such sentiments it could not be expected that even Protestants, who differed in sentiment from the Reformer, could escape his opposition. We have one of his works before us, printed in 1560, entitled—"An Answer to a great number of blasphemous cavillations, written by an ANABAPTIST, and adversarie to God's eternal Predestination; and confuted by John Knox, minister of God's word in Scotland." From this we find that the blasphemous anabaptist is accused with having uttered this cavillation. "Ye accuse us that we have written books in a perpetual memorie, of our crueltie, affirming it to be lawful to put to death such as dissent from

us in our religion, notwithstanding that some of us were of another mind before we came to auctoritie, and further that we had given the sword into the hands of bloodie tyrannes." This principle Knox labours to defend, and concludes by saying, "We say the man is not persecuted for his conscience, that declining from God, blaspheming his Majestie, and contemning his religion, obstinately defending erroneous and false doctrine. This man, I say, lawfully convicted, if he suffer the death, pronounced by a lawful magistrate, is not persecuted, (as in the name of Servetus ye furiously complein,) but he suffereth punishment according to God's commandement pronounced in Deutonomie, the xiii. chapter." It certainly affords us high gratification to find that the Baptists at this very early period understood the principles of christian liberty, and a still higher degree of pleasure that these sentiments are now generally received by those who are intrusted with the responsible business of legislation.

We have no room for further remarks, but shall extract what we have no doubt will edify our serious readers; the last words of a man on whose tomb was written, "Here lies he who never feared the face of man."

"I have formerly, during my frail life, sustained many contests and many assaults of satan; but at present that roaring lion hath assailed me most furiously, and put forth all his strength to devour and make an end of me at once. Often before, has he placed my sins before my eyes, often tempted me to despair, endeavoured to ensnare me by the allurements of the world; but with weapons, broken by the sword of the Spirit, the word of God, he could not prevail. Now he has attacked me in another way. The cunning serpent hath laboured to persuade me that I have merited heaven and eternal blessedness by the faithful discharge of my ministry. But blessed be God, who has enabled me

to beat down and quench this fiery dart, by suggesting to me such passages of Scripture as these; 'What hast thou that thou hast not received? By the grace of God I am what I am; not I, but the grace of God in me.' Being thus vanquished he left me. Wherefore I give thanks to my God through Jesus Christ, who pleased to give me the victory, and I am perswaded that the tempter shall not again attack me; but within a short time, without any great bodily pain or anguish of mind I shall exchange this mortal and miserable life for a blessed immortality through Christ Jesus.' Dr. Preston asked him if he had heard the prayers, 'Would to God,' he said 'that you and all men had heard them as I have heard them; I praise God for that heavenly sound.' About eleven o'clock he gave a deep sigh, and said, *Now it is come.* Richard Bannatyne immediately drew near, and desired him to think upon those comfortable promises of our Saviour Jesus Christ which he had so often declared to others; and perceiving that he was speechless, requested him to give them a sign that he heard them, and died in peace. Upon this he lifted up one of his hands, and sighing twice, expired without a struggle." pp. 364—371.

An Oration on the Inconvenience and Evils arising from a perverse imitation of the old Economy in a Christian City and Church. By John Henry Verschuur. Translated from the Latin by John Birt, of Hull.

THE advertisement to this little piece informs us "that it is a translation of a discourse originally delivered before a Dutch University, when the close of the Author's year of office brought him to the resignation of his chair, and custom enjoined a valedictory address."

The examination of this excellent oration has afforded us much pleasure. It not only testifies the supe-

rior talent of its author, but the subject itself is of very great importance, especially when we reflect on the immense difference between those two views of the Mosaic Economy, one of which considers it as altogether typical and introductory to a more spiritual dispensation, while the other, although announcing a Saviour already ready come and dropping some of the ancient rites, would make it a model for the Christian Economy by equally admitting to church-membership the impenitent and unholy on the ground of birth or external initiation. Hence arose the establishment of national churches, the multiplication of offices and ceremonies, the claim of tythes and forced contributions with the idea of peculiar sanctity annexed to buildings, vestments, and set times of worship, the whole of which has no sanction in the new testament.

There are persons who although they strenuously oppose a part of these consequences, are nevertheless so far influenced by ideas deducible from a "perverse imitation of the old economy," as strangely to confound the church and the world, and have pleaded that we ought in a judgment of charity to hope that effects often follow from an ordinance unscripturally administered, which their own senses can scarcely admit are actually seen in one case of a thousand.

High-church divines have even rejected the phrase "Personal religion" as scarcely to be understood but by those who plead for personal election,* and have reprobated all regeneration but that which is certainly connected with baptism;† and even better men have admitted it probable that regeneration and baptism are frequently, if not generally, connected, though they have never cited an instance in which any holy disposition was manifested previous to much later change.

We wish that some late discussions may lead those highly respectable ministers, Messrs. Scott and

* Mr. Mallam.

† Bp. Tomline.

Simcon, to consider this point, and to examine whether the confounding of baptism and regeneration was not occasioned by the refusal of baptism at first to all those who were not apparently renewed, and that this confusion of terms continued and increased from a declining attention to the importance of personal religion, and "a perverse imitation of the old œconomy."

Mr. Booth, in his Essay on the kingdom of Christ, and Mr. Dore, in his sermons on baptism, make respectful references to the oration of Mr. Verschuur.

We warmly recommend this little book to the attention of Students and Ministers, as containing a very luminous statement of a subject, which if rightly understood may lead the friends of christianity to greater union of sentiment.

Our sincere acknowledgements are justly due to Mr. Birt for introducing to our notice Mr. Verschuur in an english dress, without which he must have remained unknown to the bulk of our churches. We hope this translation is only an earnest of his more extended literary labours.

Religious Books lately Published.

1 A Collection of Religious Letters, from books and manuscripts, suited to christians in almost every situation in life. Selected by John Brown, Minister of the Gospel, Whitburn.

2 Tracts designed to inculcate Moral Conduct on Christian Principles. Vol. I. containing Nos. 1 to 12 inclusive, price 2s. 6d.

3 Dr. Hawker's Concordance and Dictionary to the Old and New Testament. Part 1, 2, 3, and 4, 6d each.

4 Shepherd and his Flock. Second edition enlarged. 6d.

6 Memoir of Bowyer Smith, by the Rev. Basil Woodd. 6d.

7 The History of Persecution, from the Patriarchal Age, to the Reign of George II. by S. Chandler, D.D. F.R.S. S.A. a new edition. To which are added the Rev. Dr. Bu-

chanan's Notices of the present State of the Inquisition at Goa. Also, an Appendix, containing Hints on the recent Persecutions in the British Empire. Some circumstances relative to Lord Viscount Sidmouth's Bill; A circumstantial Detail of the steps taken to obtain the New Toleration Act, with the Act itself, and other important matter. By the Rev. Charles Atmore. 10s 6d demy, and 12s royal.

8. Posthumous Works (never before published) of Robert Robinson, late pastor of the Baptist church and congregation at Cambridge; to which are prefixed four 4to pages of *Fac-simile* of his hand-writing. Demy 8vo. 9s. or superline royal, hot-pressed 12s. boards. Jones and Conder.

9 Tracts on Important Subjects, historical, controversial, and devotional, by M. Towgood, late pastor of the two united congregations at Exeter, and author of "A Dissent from the church of England fully justified." 8vo. 12s. boards. Jones and Conder.

10. A Catalogue of Books for 1813 in various Languages and Classes of Literature, containing many curious, rare, and valuable articles in History, British and Foreign, Biography, Voyages and Travels, Arts and Sciences, Poetry, Divinity, and Sermons; the last mentioned class being particularly numerous, selling by James Rusher, Reading, Berks.

11 An Address to the Public, on an Important Subject, connected with the Renewal of the Charter of the East India Company. By Robert Hall, A. M.

THEOLOGICAL NOTICE.

Dr. J. Smith, Divinity Tutor in the Dissenting College at Homerton, is preparing for publication a work, the object of which is to ascertain, by an extensive and cautious induction of the whole evidence on the topic, what is the genuine Doctrine of the Scriptures concerning the Person of Christ, including an examination of Mr. Beisham's *Calm enquiry* upon that subject.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

Extracts from Letters recently received.

Benjamin Weeks Marshman * to
Jonathan Ryland.

June 29, 1812.

"About a month ago, in a dreadful storm on the river before our house, a three-mast cutter was upset with a surgeon of the army and six natives; two of them lost their lives; the rest very happily escaped, and found a comfortable asylum in our house for the night. The next morning my mother gave a bottle of rum and a rupee to some divers to get out what they could belonging to the gentleman. About a fortnight ago a large boat containing nearly eighty people was upset in the middle of the river, about two miles from our house. Twenty one persons were taken up dead, and laid on the shore, four escaped with their lives, and it is supposed the rest sunk to the bottom. My mother went the next morning to see them, and it was a most awful sight.

"One day as Mr. Ward, my father and I were returning from Calcutta, we saw a man on an elephant, and you would have been delighted, had you been present, to have seen with what alertness another man first gave a leap upon the trunk, and from thence upon the back of the beast. When they came to the river side, one of them jumped off, and the elephant then went into the water with the other on his back, and gave three fine dives, the man still keeping his sitting, though nothing could be seen of him but his head and shoulders. After having bathed finely, the beast filled his trunk, came up out of the water, and went on his way. The elephant was of a high stature."

"Two of Mr. Mardon's children are dead, and on Saturday May 23rd Mr. Mardon himself died, almost

suddenly. He was as well as ever he was in his life six hours before his death. We have buried four children out of the Mission family, two of our scholars, and a faithful old servant, all this year."

By a letter from Dr. *Marshman* to Dr. *Ryland* dated June 22, 1812, we learn that the Rev. David Brown died on the 14th at Calcutta. Also, that on the 17th two missionaries arrived from America, sent out by the Congregationalists of that Country, namely by Dr. Dwight, Jedediah Morse, Dr. Spring, Dr. Lyman, &c. Their destination is not for any part of the British territories, nor indeed to any place in particular; but they visited Serampore to advise with the brethren there respecting the future seat of their labours. They bring word that Messrs. *Johns* and *Lawson*, with Messrs. *Spratt* and *May* from the London Missionary Society, and three more of their brethren were on their way in the *Harmony*, an American Vessel. The names of the two arrived are *Newell* and *Judson*.

Extract of a Letter from Mr. John Lawson, Missionary in India, to Mr. I. London,

Serampore Mission House,
Oct. 1, 1812.

My dear friend and pastor,

You see by the above date where I now am after five or six years of striving, hoping, struggling, and despairing. Sometimes the spark of Missionary zeal was nearly extinguished, but it never died; and the flame though never intense was generally steady. Could you but once see the spot, the characters, and the work which have excited the astonishment of the religious world, you would immediately say, "*What hath God wrought!*"! — "*This is the gate of Heaven!*"! I had formed an idea

* This is one of the three youths, so highly eulogised by Lord Minto, in 1806. He was then only 6 years old; and had commenced the study of the Chinese language.

of the place before my arrival, and notwithstanding my very high expectations, I was perfectly astonished.

I am happy as I can be as it regards my situation and love to the work. I feel happy in preaching, of which I once despaired. I need the prayers of the church, I think I have yours in particular. I am unworthy to be remembered by any of you. Dr. Carey lately recovering from a dangerous illness said when I went to see him, "God has spared my life, I hope it is that I may serve him better; I have been but a loiterer—I have been but a half-hearted servant all the days of my life." This language from such a servant of my lord filled me with shame and confusion.

I am yours, very affectionately,

John Lawson.

The New Connexion of General Baptists have lately resolved to assist the Mission. They recommended collections for the fire to their churches. The Secretary has received several. One of their churches will support a native preacher, whom they will consider as their missionary.

Missionary Society to Africa and the East.

THE last Report of this Society opens with stating, that the missionary, Butcher, who had been desired to come over to this country in order to confer with the Committee on the state of the mission on the Rio Pongas, on the coast of Africa, was present at the meeting, together with one of the native youths, under education in the Society's schools. Those youths had increased to the number of 120. A chief on a neighbouring river, the Rio Dembia, named Fernandez, had shewn a very favourable disposition towards the missionaries, and expressed a very strong desire for a missionary establishment in the district subjected to his authority, which is about 100 miles in circumference, offering a sufficient quantity of land for a settlement. Should this offer be accepted, which is probable, a way is likely to be thence opened to the

missionaries into the interior. The chiefs, in general, in the vicinity of the Rio Pongas, appear to regard the mission in a friendly light, and almost all of them have placed one or more of their children under the care of the missionaries; a circumstance that affords a decisive proof of their good-will and confidence; while it adds greatly to the security of the mission. The missionaries express the most lively hopes of success among the children, grounded on the actual benefit they have already received: and they propose to form schools in various quarters, as soon as they shall receive an accession of labourers. Two of those lately sent out, having been instructed in the national system of education, will be able to organize the schools on that admirable plan. These two, Messrs. Wilhelm and Klein, with Mrs. Klein, reached the Rio Pongas on the 20th of January last, bringing with them a printing-press, a fount of types, and a quantity of printing-paper, to be employed in promoting the objects of the mission. Two more Lutheran clergymen have been engaged by the Society, to strengthen the mission in Africa.—A proposal has been made by some zealous persons in America, to select a few of the most prudent, sensible, and pious men, natives of Africa, who have been brought to the United States, and have embraced the Gospel there, and to place them as catechists, under the direction of the missionaries. This proposal is now under the consideration of the Committee.—Through the munificence of the Bible Society, the Committee have been enabled to send a fresh supply of the English Scriptures to Sierra Leone, together with thirty copies of the Arabic Scriptures, to be given to such natives of influence, as read Arabic, and value books in that language. Governor Maxwell, of Sierra Leone, continues to patronize the missions of the Society and to shew kindness to their missionaries. One of them, Mr. Nylander, is still employed as chaplain to the colony:

Dr. Nandi of Malta, in a letter addressed to the Secretary, has brought under the consideration of the Committee, the expediency of sending missionaries into the Levant. "There are," he observes, "in these parts, well-peopled and very opulent districts, where multitudes of Christians of different denominations live mingled in confusion with the Turkish inhabitants. But, unhappily, these Christians are so ignorant, that, deprived of the true light of the Gospel, they not only can contribute nothing to the extension of religion, but are scarcely able to maintain the great doctrines of redemption among themselves.

"Until the present war, the congregation, at Rome, de Propaganda Fide, watched over these important interests. It frequently sent Missionaries; maintaining strangers in its bosom, in order to qualify them to render service to these countries, on their return to them. But this institution exists no more, its property is sold: its revenues are usurped, and entirely diverted.

"It now, therefore, belongs to you to enter on this labour of propagating the Christian faith among infidels, and of confirming it among the ignorant.

"Let me beg you, therefore, to represent to the Society the necessity of sending some missionaries to the Levant. I would recommend, that young and healthy men only be destined for these missions; and such as will accommodate themselves to eastern customs, in respect of manners, dress, &c. and that they speak Greek or Arabic: it would be advantageous, indeed, if they could speak both tongues. The Archbishop of Aleppo assured me, that a good missionary, in the vicinity of his diocese, might be the instrument of as much good as an apostle."

In consequence of this communication, the Committee have invited duly qualified clergymen to offer themselves for this service.

It is to the Eastern world that the

Committee are disposed to look as to the widest and most important field of operations. A large proportion of the myriads of the East already possess a written language, and into many of their languages the bible is either already translated or in a course of translation. A missionary who is master of the Ethiopic, Persian, Arabic, or Syriac, Tamul, Cingalese, Bengalee, Malay, or Hindostanee, may take the Scriptures in his hand and read them, and preach from them to millions perishing for lack of knowledge. Abyssinia,† especially, a country professing Christianity, but where Christianity, through the general want of the Scriptures, is in a debased state, requires the reinvigorating influence of religious knowledge and principles. To say nothing of Persia and Arabia, what powerful claims on Christian and British liberality have the Syrian Christians of Malayala, and the half-a-million professing Christians of Ceylon, now fast relapsing, through our neglect, into Popery or the worse idolatry of Budha? The local government of this island has shewn itself particularly favourable to the extension of Christianity, and their laudable efforts to that end call loudly on the English clergy to enter on this field; while the whole Malayan Archipelago, over which multitudes of native Christians are scattered, and which is now subjected to the dominion of Britain, enlarges that field to an almost boundless extent.

Under these impressions the Committee felt it incumbent on them, on the occasion of the expected renewal of the East-India Company's Charter, to endeavour, by proper applications to Government, to secure to its missionaries every requisite facility of access to India, and protection while there; and it must afford unspeakable satisfaction to every Christian mind that the views of the Government appear to be coincident with those of the Committee. We are therefore permitted to indulge the gratifying hope that the

† See Baptist Magazine, vol. iii. pp. 50, 255.

sixty millions of heathens, subjects of the British Crown, nay tenants and retainers of the British nation, shall no longer be denied those means of enlightening their minds, elevating their characters, and saving their souls, which the labours of Christian missionaries can alone place within their reach.

Accounts have been received from New South Wales, by which it appears that the settlers destined for New Zealand are still actively and usefully employed at Paramatta, waiting for a favourable opportunity of prosecuting their original design. Mr. Marsden confirms his former representations of the injuries inflicted on the New Zealanders, by our whaling vessels, and of the expectations which may be formed, from the noble character of that people, of the progress of civilization and Christianity among them.

The Report closes with an appeal, in behalf of the Society, to the ministers and members of the Established Church,

FURTHER PARTICULARS RESPECTING
MR. CHAMBERS.*

Letter from Mr. Thom, Missionary from the London Missionary Society.

At Sea, on board the *Isabella*,
Aug. 20, 1812.

Dear sir,

YOUR letter addressed to me at Gosport, reached me at London, about the time of my ordination. Had it been in my power, I would ere this time, have given you some information about my worthy and dear friend Mr. Chambers, who met with such an afflictive death, to me it was painful indeed.

I believe Mr. C. was born in the North of Ireland of Parents who were Presbyterians (Scotch). His mother was alive when I knew him. Like other young men who are religiously educated, he had some knowledge of divine things, but he remembered till some little time before he left Ireland without feeling the

influence of that knowledge. I recollect he mentioned to me the circumstance which first led him to behold the necessity of a divine change: It was a conversation, or rather an argument, he had with an arminian. This was conducted with much warmth on both sides, and God led Mr. Chambers, when in the hour of seclusion, silence and privacy to reflect on those things which he advanced in the controversy. He then for the first time believed that the doctrine of grace had no influence on his heart and life. Night offered him no rest. Sleep was banished from his eyes. From that time he became, I believe serious. What passed in his mind afterwards till the time I became acquainted with him, which was at Gosport, I know not. He spent much of his time when in harbour with me, and my library was at his service. Mr. Cook introduced him to me, I believe at a prayer meeting which was held in Hasler Hospital, when five Surgeons and assistant Surgeons of the Navy were present. Mr. Chambers often prayed with me in my study, and delighted to converse about the things of God. He appeared to have a deep and scriptural view of the evil nature of sin; perhaps he had not a proportionate view of the glory of Jesus Christ. His prayers were full of confession and contrition. Before he sailed on his last and fatal voyage, he wished me to procure for him a suitable library, which I did, of such works as were likely to make him, through the influence of the Sacred Spirit, a holy and useful Christian. Before we parted we prayed together, in which I had much spiritual comfort, as well as Mr. C. He then told me he had some serious thoughts of leaving the navy, which he did not at all relish, and become a useful christian at home. Indeed he had some serious thoughts of speaking with my late worthy Tutor Mr. Bogue, on the subject of entering into our Seminary. But he sailed, and is gone for ever. No

See Bap. Mag. Vol iv. p. 451.

more will the unrighteous conversation of the ungodly world vex his righteous soul. I fully believe he has entered into that rest which remains for the people of God. His memory I hope, will never be effaced from my mind. Before I conclude this short account of Mr. C. I may mention his zeal. Upwards of a thousand religious Tracts he had of me, three hundred of which he had before he sailed in the *St. George*; and who knows but some of them with his conversation were under God the means of saving not a few souls with whom he sailed?

Let us, my brother, learn from all the dealings of God to be more devoted to him. Life only affords the day of missionary zeal and labour at home and abroad. God has given you and I his Son, and may we give ourselves to him. If this brief account will afford you more information than you have yet received, I shall be happy. If your memoir of Mr. C. is published, I wish what I have communicated to appear in some respectable periodical work, for God may bless it to others, and especially to seamen. I did intend to have collected and published more circumstances relative to Mr. C. before my departure from England, but my time was limited.

Since I came on board here, Mr. Campbell, whom you know, and I, have preached, prayed, and conversed, among the crew. Books have been lent, and we hope God will bless these means.

Cape of Good Hope, Nov. 15, 1812. We arrived here on the 24th of October. Since I came, I have preached in the great meeting-house to about 500 english chiefly belonging to the military. The 93rd regiment, (Highlanders) is a most exemplary body of men, and among them are many real christians. Their thirst after the scriptures and pious books is great; upwards of £150 worth of these they have purchased of me. This I consider as a new method of doing good abroad—putting into the hands of men some of our best trea-

tises on religion. It is likely I shall remain here some time. Mr. Campbell presents his regards to you, and with every sentiment of christian love, I am,

yours very sincerely,

George Thom.

BIBLE SOCIETY.

East London Auxiliary Bible Society.

It affords us pleasure to contribute in any degree towards giving publicity to the proceedings of a Society, certainly the most interesting ever formed to ameliorate the condition of our fellow men.

The East London Auxiliary Bible Society was formed October 15, 1812, in the Mold Loft, Blackwall Yard. By the Report of the Provisional Committee it appears that the number of families visited was 2025; of which 1082 were found without Bible or Testament: and they calculate that there were at least 8000 families without the word of life. A general and strong desire prevailed to procure the Scriptures, and many declared their willingness to pay the whole or a part of the reduced prices at which the bible is sold by the Society.

On this occasion Earl Moira took the chair. Several members of parliament, clergymen, dissenting ministers and others, addressed the assembly with great animation. We have perused with peculiar pleasure the speeches of Earl Moira, considering the high official situation he is intended to fill as Governor General of India. The sentiments he expressed will be peculiarly favourable to the exertions of our brethren employed in translating and disseminating the Scriptures in that country.

Bristol Auxiliary Bible Society.

THE third anniversary of this Society was held at the Guildhall, Bristol, Thursday, February 11. 1813. It is gratifying to find the liberal exertions of the citizens of Bristol have not declined. Upwards of £2000 have been collected during the past year. The Society of Friends, we

perceive by the Report, have been munificent in their donations. The important benefits expected from *The Bible Association* lately established at Bristol, under the auspices of the Committee of the Auxiliary Society, called forth a series of remarks from several gentlemen, which excited a very lively interest and high gratification.

The speech of the Rev. T. Roberts (of the Pithay) on this occasion, is so worthy of preservation, that we purpose giving it at large in our next number.

ORDINATIONS, &c.

September 16th, 1812. Mr. Benjamin Evans (formerly of Sutton in the Elms) was settled over the new formed Baptist Church at Blaby, near Leicester, Mr. Burton of *Foxton* began in prayer; Mr. Davis, of *Wigston*, (Indep.) delivered the introductory discourse and implored the divine blessing upon the union then formed; Mr. Cuttris, of *Arnsby*, preached on the duties of a christian church from *Acts ix. 31*: Mr. Cheter, of *Kibworth*, (Indep.) prayed; Mr. Hall, of *Leicester*, preached on the nature of the christian ministry from *2 Cor. iv. 2*, and closed in prayer.

In the evening Mr. Nichols, of *Collingham*, preached on instability in religion, from *Gen. xlix. 4*. The prospect at Blaby is encouraging; during the seventeen months that Mr. Evans has laboured there, 40 have been added to the church, but the meeting is considerably too small, and the means of enlarging it inadequate, without the kind assistance of the religious public.

On February the 9th Mr. John Rees, late a member of Mr.

Shenston's church, London, was unanimously chosen and set apart to the pastoral office over the particular baptist church, at New-Mill near Tring, Herts, late under the pastoral care of the Rev. John Clement. The service of the day was introduced with reading and prayer by Mr. Seymour late of *Tring*, now of *Missenden*; Mr. Tomlin, of *Chesham*, gave a concise and judicious description of the nature of a gospel church; assigned the reasons of dissent; asked the usual questions, and received Mr. Rees's confession of faith; Mr. Rees, of *Rye*, prayed the ordination prayer; Mr. Shenstone, of *London*, delivered the charge, founded on *1 Tim. vii. 4—16*. Mr. Hunt, of *Dunstable*, preached to the people from *1 Thes. v. 12 and 13*. Mr. Williams, of *Waddesdon Hill*, concluded with prayer.

In the evening Mr. Daniels, of Luton, preached from *Rom. x. 4*.

On Monday December 28, 1812, Mr. James Middleton was ordained to the pastoral office in the baptist church at Knightsbridge, near London. Mr. Pritchard commenced the service by reading and prayer, Mr. Chin delivered the introductory address, asked the questions, and received the confession of faith; Mr. Smith prayed the ordination prayer; Mr. Upton gave the charge; and Mr. Ivimey preached to the people.

Minister removed.

WE are requested to state that the Rev. F. W. Dyer has resigned his charge at *Blackburn*, Lancashire, and removed to *Sutton-*

in-Craven, Yorkshire, where he has accepted an unanimous invitation from the church.

NEW CHURCH FORMED.

ON Tuesday, December 8, 1812, a church was formed of the particular Baptist denomination, at Salem Chapel, George Lane, Ipswich, consisting of seven persons who had been recently baptized in that place.

On Wednesday the 9th, a public meeting was held to recognise the union, when several Baptist and Pædobaptist ministers were present. Mr. Davies, of *Ipswich*, began by reading the scriptures and prayer; Mr. Cowell, of *Ipswich*, explained the nature of a gospel church, and received the account of the leadings of Provi-

dence, together with the confession of faith. Mr. Brown, of *Stowmarket*, preached to the people, and Mr. Thompson, of *Grundisburgh*, concluded with prayer.

CANADA.

The Rev. Thaddeus Osgood is lately arrived in London from Canada, in order to solicit the liberality of British Christians on behalf of orphans and destitute poor in that country, as it respects their temporal and spiritual wants.

His undertaking is patronized by the Governor General of Canada; and he comes recommended by the most respectable ministers of several denominations in the United States as well as in the british dominions in America.

THE CHOICE OF MOSES.

AND could not Egypt's treasures keep,
When reared beneath her smile,
The Hebrew stranger, born to weep
A babe upon the Nile?

Would not adoption from the throne,
Delight his ripened years?
No, he preferred the captive's groan,
And Israelitish tears.

Nursed in the bosom of his foes,
By grandeur unbeguiled;
The future Legislator rose,
For Judah in the wild.

As o'er his head the blended day
Of truth and science shined;
Each fine illuminating ray,
Matured the ruler's mind.

'Twas then his pitying eye espied,
The burthens Jacob bare?—
He marked where Hebrew bondmen sighed
And chose his portion there!

Just so—an alien at my heart,
In this vain world I'd stand;
And mid their sorrows take my part,
With strangers in the land.

S—.